

that have the potential to contribute to culture change as we have learned from *Sadur*.

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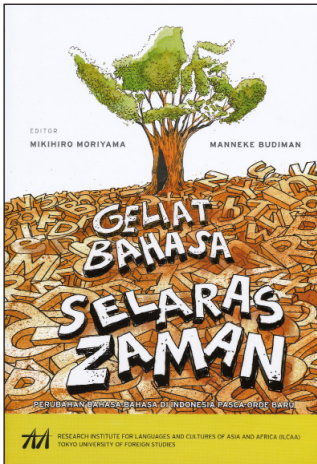
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Mikihiro Moriyama and Manneke Budiman (eds), *Geliat bahasa selaras zaman; Perubahan bahasa-bahasa di Indonesia pasca-Orde Baru*. Jakarta: Kepustakaan Populer Gramedia, 2010, xx + 423 pp., illustrations. ISBN 978-4-86337-052-4. Price: IDR 38,700 (soft cover).

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The book *Geliat bahasa selaras zaman; Perubahan bahasa-bahasa di Indonesia pasca-Orde Baru* edited by Mikihiro Moriyama and Manneke Budiman explores the way power and power-created socio-political circumstances influenced language profiles in Indonesia. Power constraints and shackles caused the national language to lose its vitality and creativeness but also local languages were suppressed in favour of the National Unitary State. Language under the New Order regime showed a high degree of productive euphemisms. The policy to implement proper and correct Indonesian language use suppressed



it while Indonesian was chosen to replace local languages. As a result, Indonesian started to interfere with local languages.

The book contains fourteen articles and ends in an epilogue. The articles originate from papers presented at the workshop 'Perubahan Konfigurasi Kebahasaan di Indonesia Pasca-Orde Baru' (Changes in the Linguistic Configuration of Indonesia after the New Order), organized in Depok at the Faculty of Humanities at the University of Indonesia, 9-11 June 2008. The Workshop discussed the linguistic changes that took place in the Indonesian languages as a result of social and political changes after the demise of the New

Order regime. In general, the papers throw light on the correlations between power and globalization on the one hand, and linguistic changes on the other. Moriyama states that the linguistic changes in Indonesia were caused by a variety of social and political changes starting from the New Order era until post-New Order Indonesia and the Reformasi periode that followed it.

Why did the Indonesian languages change? Jan van der Putten proposes three reasons that not only led to language changes but also to language destruction: 1. adjustment of language users to environmental and global changes; 2. the role of language authority; and 3. language contacts. In connection with environmental and global changes, Ganjar Hwia emphasizes that language changes in Indonesia reflected the new ways people ordered their lives. The rapid currents of globalization and technological developments and the liberation from the domination and hegemony the "center" exerted on the "regions" changed the society's way of life. Technological developments, according to Bernard Arps, were instrumental in the establishment of the Using language in Banyuwangi in East Java as an independent local language. Further discussing the role of liberation from the domination of power, Manneke Budiman explains how cosmopolitan authors liberated themselves from the bonds that forced them to live up to the doctrine of having to contribute to the creation of "completely Indonesian people". They no longer feel that their identities are decided by, or limited to, the massive uniformity that was one of the New Order's key elements.

Haruya Kagami, George Quinn, and Mikihiro Moriyama discuss language changes during the New Order. Haruya Kagami states that the government policy to push the use of the national language through education caused changes in the daily use of the Balinese language. According to George Quinn, the New Order put enormous pressure on local languages and cultures. Local culture, including Javanese culture, was considered a veiled threat to language unity and to the solidity of central power, which allowed local languages to wither. This pressure and the hold of the national language and culture is still felt, even after the New Order's demise. Mikihiro Moriyama

discusses the revitalization of the use of the Sundanese local language as a result of post-New Order decentralization. The political policy concerning regional autonomy and the teaching curriculum in local languages enabled Sundanese to reemerge. However, parental considerations that the use of Indonesian gives more opportunity for a bright future causes a decline in the use of Sundanes.

Apparently, not all local languages revitalize. Asako Shiohara explains that the Kui and Sumbawanese languages do not have the political potential to develop similarly to that of Sundanese and Balinese. Migration of the population, the replacement of corn in favor of tubers and rice on the daily menu, and aspirations to live in urban areas in order to obtain higher education give reason to opt for the use of Indonesian rather than local languages.

What has changed in all this unrest? Untung Yuwono explains that *bahasa gaul* 'young people's funky language' (Stevens and Schmidgall-Tellings 2004: 76) and its reviling expressions develop rapidly and society accepts it. The liberation euphoria after the New Order is an important point in the continuum of the development of youth language in Indonesia. These expressions have found their way into Indonesian dictionaries and grammars. Indonesian is moreover inundated by foreign words and expressions, especially from English. Tim Hassal sets forth that the exuberance of the use of (Western) loan words is not only caused by the semantic limitations of Indonesian, but also by esthetic-emotional needs and the desire for individual expression. Jan van der Putten is of the opinion that the rapid use of English is a result of the globalization pushed by English itself. The hegemony of the English language also materializes through global computer networks. The post-New Order era provided the opportunity for the presence of foreign languages while the New Order version of nationalism minimalized their use, as discussed by Manneke Budiman.

The changes after the New Order and into the Reformation era also revealed significant changes in the use of Mandarin/Chinese. During the New Order, all schools that used Chinese as their language of instruction were closed. Thung Ju Lan explains that Indonesian also played an important role for the Chinese. Indonesian vocabulary caused labeling for native/non-native and nationals of Chinese descent. Yumi Kitamura discusses the pressure levied on the usage of Chinese words and script in the Jakarta linguistic landscape as a result of the declining capabilities among the Chinese to write Chinese characters, causing a weakening of the Chinese to express themselves as such. Francisca Handoko tells that the New Order's pressure on Mandarin has truly seen the end of the presence of Mandarin in Indonesia. This pressure was even accompanied by threats to punishment equal to that of narcotic's possession. The use of Mandarin is reinvigorated after the fall of the New Order. It is now one of the foreign languages taught at school from kindergarten up to higher education. Koji Tsuda states that the status of Chinese changed drastically after the end of the New Order and he uses the Rembang Regency as an example of the reality of the boom in Mandarin language study. There is also

a reemergence of the trend to express Chineseness and Chinese culture.

The radical political changes that took place between the end of the New Order and the Reformation have evidently triggered new ways of language use in Indonesia. Mikihiro Moriyama and Manneke Budiman have been very careful in their choice of title which is representative of significant linguistic changes. It seems that Indonesian languages have reawakened from their slumber under the control of New Order power. The articles in this book describe the factors that supported this linguistic change. What has changed? The languages themselves, human behaviour, ideas, or written works? The book does not explicitly answer these questions and also does not deal with the impact of the issue in detail. No comprehensive attention has been paid to the linguistic profile. The issue of the productivity of youth expressions has also not been solidly dealt with. Why, for instance, is this kind of language so productive? It is not so that after the New Order, the lack of proper language use in the mass media was so widespread that the "overadvanced reformation" discourse is also accompanied by rapidly developing unbecoming conduct? (see Rahyono 2005: 47).

The book *Geliat bahasa selaras zaman; Perubahan bahasa-bahasa di Indonesia pasca-Orde Baru* is a very useful compilation of articles for researchers to widen their spectrum on the objects of language study because so many different topics have been addressed. The variety of topics, although circling around language change and popular written language styles, provides a wide range of theoretical and methodological insights. Languages in Indonesia change conform the changes of the times of liberation. *Geliat bahasa selaras zaman; Perubahan bahasa-bahasa di Indonesia pasca-Orde Baru* should not be put on the shelf, but should be read and studied!

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